

NAME
 AGE
 MAJOR
 YEAR
 CHURCH AFFILIATION
 CHRISTIAN FAMILY?
 WHEN/CIRCUMSTANCES OF CONVERSION?
 CIRCUMSTANCE OF EVANGELIZING?
 FAVORITE BIBLE PASSAGE?
 WHY TABLE AND NOT A SOAP BOX?
 FIRST/MEMORABLE ENCOUNTER?
 WHY SIT HERE, WHY NOT LEAVE THAT TO THE MINISTERS?
 "CLOSE FRIEND" FORSAKES CHRIST
 AWAY FROM CAMPUS/OTHER HOBBIES INTERESTS (FAVORITE MUSIC)

Cumy Dukes, 31, Speech Comm & Jewish Studies/min
 Senior - 72 → 82 fulltime

(Whittier)
 Father - 82

Copy of
 ON

410 Honda, LA Trade Tech

↓
 AS. Commercial Photo

BA. Grace Bible Inst.

'80 → B.A. Biblical Studies

Chosen Peoples Ministries - group work w/

Community Grace Brethren Church Whittier → Eve.

FV Full woman
 → missionaries parents → Calif 2nd gen.

4 years old →

Auro Fib

1 Cor. 1:27

Excursis →

article idea: The "Obvious" Choice

The story goes that God sent his prophet Samuel out to Bethlehem to choose a king for ancient Israel from among the sons of Jesse. Political leaders being chosen for the same reasons in those days as they are today, Samuel was more than a little confused when God told him to pass over the obvious choice, Jesse's eldest son. God told Samuel:

"Do not consider his appearance or his height, for I have rejected him. The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart."

Seven sons later, a ruddy youngster named David was annointed God's chosen one and marched off into history.

Another little ruddy individual, Curly Dalke, has occupied the same spot on CSUF's campus with card table and folding chairs for the last six years, staking his life on God's distain for the obvious choice.

Oh, on the surface he looks like just another one of Southern California's unimaginative religious fanatics hanging around where people gather and foisting his own brand of spiritual ideologies on an unsuspecting public.

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topic statement:

If God were into obvious choices, he would have chosen anyone before Curly Dalke to be his spokesman.

10 74

two chairs

Greeter → stands beside his folding card
table saying "hi" → good morning ... movement
"morning ladies" - "girls" they giggle.

1200
while ordering between bookstore/UC & classrooms
beside newspaper box ... S

no one stops - tells someone that he's behind
on his paper.

Uris, orange & blue baseball cap, brown work ticket
curly red hair - ruddy. mostly greetings (not
preaching) - focuses to his right follows someone
w/ a comment ~~to~~ as they walk by, looks for
eye contact leading the other way -
around this fewer "hellos" but better responses.
in 15 minutes one person stops & chats.

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965 words

THE OBVIOUS CHOICE: A PERSONALITY SKETCH
OF "CURLY" DALKE

by Joe Bustillos

Intended Audience: CSUF publication or local religious publication.

Topic statement: If God were into obvious choices, he would have chosen anyone else before "Curly" Dalke to be his spokesman.

The story goes that God sent his prophet Samuel out to Bethlehem to choose a king for ancient Israel from among the sons of Jesse. Political leaders being chosen for the same reasons in those days as they are today. Samuel was more than a little confused when God told him to pass over the obvious choice, Jesse's eldest son. God told Samuel:

Do not consider his appearance or his height, for I have rejected him. The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart.

Seven sons later, a ruddy youngster named David was anointed God's chosen one and marched off into history.

Another ruddy little individual, "Curly" Dalke, has occupied the same spot on CSUF's campus with card table and folding chairs for the last six years. He has staked his life on God's disdain for what others consider to be the obvious choice.

In 1975 Dalke was told by his doctor that he had two to five years to live. He has the "Elephant Man's" disease (Neurofibromatosis or von Recklinghausen's syndrome) which causes

fibrous tumors on the nerve endings. These tumors can appear all over the body including the spinal cord and the brain.

Neurofibromatosis is incurable. Treatment is limited to dealing with the symptoms that the disease produces. The disease often proves fatal when it attacks the skeletal system near the respiratory system, making it impossible for the victim to breathe. The other area of concern is when it attacks the skull, weakening the structure and creating pressure on the brain similar to a head trauma. In 1975 Dalke underwent surgery to treat a tumor that had formed on his brain. His doctor's prediction came after surgery.

Dalke says:

By the world's standards I am supposed to be blind, paralyzed and mentally deficient. A large part of my brain is destroyed, and yet I'm here, still attending college . . . There's no reason [that] I should be here.

Actually, in Dalke's mind there is a definite reason why he's still here. He had been studying commercial photography at Rio Hondo community college and Los Angeles Trade Tech and planned to return to his studies following surgery. Dalke added, "But then I realized that God has something different for my life."

That the plans of God would loom large in the life an individual who has faced a fatal disease is not unusual. But Dalke's particular perspective is something that took root in him long before those fateful days in 1975.

One time, at the tender age of four, an often mischievous Dalke was sent to his room as a precautionary measure. His parents were entertaining guests for the evening. Outside the bedroom window was a gallon jug that his parents used to make sunshine tea. Of course the inevitable happened, the jug broke itself. It just jumped right off that window sill and shattered into a million pieces of it's own irrational accord. The story didn't go over so well, Dalke confessed his crime and received his just punishment.

I realized that I'd disobeyed my mother. I was punished and I realized, at that age, that something had happened between Curly and Jesus. I asked my mother if . . . Jesus will forgive me. She led me in a simple child's prayer for forgiveness.

A simple child's prayer in the most literal of senses---Dalke's mother, who had once wanted to be a missionary, was the ideal person to help her little son express his faith. He is quick to add that "it's not that my parents did [this] and so I decided to do it. I had a firm commitment to the Lord. I gave my life to Jesus."

Following his brain surgery, this life now being that much more precious to him, he left LA Trade Tech and enrolled at Grace Bible Institute in Long Beach. Before leaving Grace, where he received a B.A. in biblical studies in 1980, Dalke became involved in an enterprise that is often misunderstood by Jews and non-Christians, Jewish evangelism.

"I have always had a burden . . . for the Jewish people and a love for Israel," Dalke said. According to various

organizations involved with Jewish evangelism, such as Jews-for-Jesus or the organization Dalke is affiliated with, Chosen People ministries, the Jewish evangelist isn't interested in replacing the Jewish persons faith but in "completing" it by introducing the Jewish person to his Jewish messiah, Jesus.

These days one will find Dalke at his post Monday through Thursday from nine a.m. often past five p.m. greeting those that pass by or having friendly animated conversation with the few who sit on one of his two folding chairs. Not a rabble rousing John the Baptist-type, Dalke feels most at home dealing with people one-to-one.

He says of his post:

It has become a meeting ground for Christians A place of security, a place of certainty. They know that Curly will be here. At a community college that's the one thing that the students need, something small that they know will be there. Everything changes and changes and changes, and they say that there's nothing really stable in their lives."

Given his fragile health, given his speech impediment, it would seem that God has made another dubious choice if he has chosen Dalke to be his spokesman at CSUF. Flashing a wicked grin and reflecting on the legacy of a previous ruddy fellow whom God had chose, Dalke is likely to quote his favorite verse:

For God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame to things which are strong. (1 Cor. 1:27)

X X X

Text

Curly: My name is Curly Dalke . . .

Me: And your age?

Curly: Ah, mental or physical? (laughs)

Me: Let's start with the physical

Curly: Ah, I'm 34

Me: Ah, what's your major, you said you were going here to Cal State?

Curly: I'm a speech communication major, with [a] Jewish studies minor.

Me: [hum . . .] And about how far a long are you in your program?

Curly: I am a senior status, I probably have . . . oh last time I estimated over three hundred units, in my sixteen years of college.

Me: Really? Now, you've gone fulltime, parttime . . .

Curly: Well, I've gone full time from 1972 to '82, I went 10 years fulltime. And then parttime since . . .

Me: Here the whole time . . . or different places?

Curly: No . . . I've been here since 1982.

Me: Where else have you gone to school at?

Curly: I went to Rio Hondo [college], Los Angeles Trade Tech, and from these schools I recieved [an] A.S. in commercial photography . . .

Me: From Rio Hondo or from both of them?

Curly: From both of them, because LA Trade Tech has a commercial photography school but the degree came through Rio Hondo. And then I recieved a B.A. from Grace Bible Institute in Long Beach [in 1980].

Me: When were you there?

Curly: That was 1980.

Me: I think a friend of mine went there, Joe Hinojosa? He

doesn't ring a bell? I think it was Grace. He did a lot of Greek work.

Curly: It was a small bible college, just starting out at the time.

Me: And did you get a certificate or . . .

Curly: No, no, no, I got a B.A., a degree . . .

Me: Right, the B.A. was in . . .

Curly: Biblical Studies

Me: Are you affiliated with any particular church

Curly: It's not a church but an organization

Me: Jews for Jesus?

Curly: No, look, read [opening jacket and showing t-shirt with org. logo]

Me: "Chosen Peoples Ministries" [laughs, I'm an idiot], and that's where you would consider your local [church]

Curly: No, that's the group I work with. I have a couple local congregations that I'm affiliated with.

Me: Such as . . .

Curly: Ah, Community Grace Brethren Church in Whittier, that's my home church . . . and locally, Evangelical Free Church, Fullerton, or EV Free.

Me: So, you split your time between the two of them or . . .

Curly: Mornings EV Free, evenings Community Grace Whittier. I'm not the pastor, I just attend.

Me: Yeah, I realize that. At a Grace Community or Community Grace . . .

Curly: No, no Community Grace, there is a Grace Community church, that's John MacArthur's church . . .

Me: Were you raised in a Christian family?

Curly: Yes, I was. My parent's had planned on being missionaries, but my mother failed the physical. And they couldn't go.

Me: So they ended up . . . you're California, born and raised?

Curly: Second generation.

Me: Really?

Curly: Unlike some people [directed at his friends]

Me: Right, fly-by-nights . . . So were you raised in any particular denomination or . . .

Curly: Grace Brethren Church, it's not just . . . it's just that ah, it's not that my parents, something my parents did and so I decided to do it.

Me: Right.

Curly: I had a firm commitment [to the Lord], I gave my life to Jesus.

Me: How old were you when you did this?

Curly: Four years old.

Me: Four years old?

Curly: I realized that I'd disobeyed my mother, I was punished and I realized at that age that something had happened between Curly [himself] and Jesus. And I asked my mother if I could, if Jesus will forgive me. And she led me in a simple child's prayer for forgiveness.

Me: Do you remember what it was that you had done?

Curly: You better believe it. I was put to my room for the evening, there was guests and a gallon jug we used for making sunshine tea, which is just put tea in a gallon jug and let it outside in the sunshine for the day. And they put it outside my room, my brother's and my room, and my mischievous nature, I . . . let me put it this way, it broke itself

Me: It broke itself.

Curly: Yes, yes, yes.

Me: That's what you told her.

Curly: No, I played with it. Broke it. Realized that I was . . . disobeyed my mother and believe me, my bottom was warm, and

then at that time I realized it was more than my mother that I had offend. It was God. And so I realized that and just wanted to get back that friendship with Jesus.

Me: She had no problem with you asking that . . . thinking that you were of age . . . you knew what you were doing, let's just go ahead and do it?

Curly: Yes . . . yes . . . yes.

Me: Along the way you've obviously gone through every other thing that every kid goes through . . .

Curly: No. Well, what I mean is that I've never been through the rebellious stage as a teenager, I've never . . . I never tried to walk away from God, walk away from my parents. I've stayed pretty close to both the family, to God. Oh, there are times where I've been a little bit . . . not as right straight on the money, but not very far off.

Me: Are you close to your parents still or are you . . .

Curly: Well, my mother yes, my father no. My father's in heaven.

Me: I see. Well, then you can still be close to him.

Curly: Yes I am. Last week, mother, who's a widow, I try to spend as much time as possible [with her]. We spent the evening together.

Me: She live in Whittier?

Curly: Yes. And we just spend . . . when we can we vacation together, because neither one of us want to vacation alone. And so we scheduled so that we could have our vacation together.

Me: Did you go anywhere or you just spend it . . . So, you're still close to your mother, did you go any place in particular

Curly: Carmel. Carmel is our favorite.

Me: Really [I won't tell him that I went there with my ex-wife . . .]

Curly: My father and my mother used to, about twice a year, vacation in Carmel. Now as a widow, she misses it so much, that I am able to enjoy . . .

Me: How long has your father been gone?

Curly: 1982. First semester, really the first week [that] I was here. In 1982, September, my father and my grandfather passed away within 36 hours of each other. I'm named after my grandfather. And I spent many many hours with him.

Me: How long had it been since your mother been up to Carmel then?

Curly: Oh they went . . . oh, we went last summer.

Me: So it hasn't been that long.

Curly: Yeah.

Me: That neat. When did you decide to start setting up your table out here and . . .

Curly: Oh, ah, '82.

Me: What prompted you to decide to do this?

Curly: Ah, a brain tumor, the brain tumor is what . . . I was training to go into commercial photography. But then I just realized that God has something different for my life.

Me: You got sick or . . . you were sick, you mentioned the brain tumor, I'm not quite sure I follow . . .

Curly: Yes [matter-of-factly]. Okay, everybody else finds this out, [seriously] I have the "elephant man's" disease. Have you seen the movie "the Elephant Man"?

Me: Yeah, I've seen it.

Van Recklinghausen's

Curly: The disease is called (Neurofibromatosis) fiber tumors on the nerve endings. But with that it causes tumors all over the body and it can cause them on the spinal cord and the brain. And I have one on the brain. I am suppose to be blind, paralyzed and severly mentally deficient.

*Muscle bone
skin*

Me: And obviously, you've ah . . .

Curly: My mother say, two out of three ain't bad . . .

Me: [laughing] which two?

Curly: I never ask.

Me: So you kind of . . . you've faced your mortality in a certain sense . . .

Curly: I was given two to five years in '75, 1975, two to five years. So how's your arithmetic?

Me: So you've pushed it considerably beyond the two to five years. So you felt like you wanted to do something that was very close to your heart, to come here?

Curly: Well, I had already given my life to the Lord, and anything that he wanted me to do, I committed that, as much as possible, in fulltime service, in anything. But I was looking for anything after the brain surgery, I was going back to school in fact for photography, when I was just impressed on my heart that he, God, had something very different for me.

Me: Which was this

Curly: Which was first, going to bible college, then at bible college from the very beginning I was thinking what direction, as a small child I have always had a burden for my Jewish . . . for the Jewish people, and a love for Israel. And I just put two and two together, and just, as I told my mother, asked my mother I should say, if she knew about Jewish evangelism, she said, well, she knows a Jewish evangelist, I will get you in touch with him the next chance I get [she said]. The very next sunday she tapped me on the shoulder and said the man scooting in the pew

behind you is the Jewish evangelist.

Me: Who is with this organization that you're with now?

Curly: Yes.

Me: Now, do you, how do you make your income or your livelihood?

Curly: Ah, the organization that I work for cannot hire me because of my physical condition. No one can hire me. But, I am what they call a "Faith Missionary." I live on faith.

Me: Okay.

Curly: Which means, no one pays me. I have friends that help me with my bills.

Me: So, it's more or less, people who know you make the donations, they're basically the ones who support you to do this.

Curly: And I have a steady group, a pretty steady group. I have an apartment across the street from the school, over . . . the Galleon apartments.

Me: Is there a particular bible passage that is favorite to

you?

Curly: You better believe it. It's 1 Corinthians 1:27, since this is on tape I shall find it . . .

Me: Yeah, just in case it's just a list . . .

Curly: 1 Corinthians 1:27, [quoting]: "For God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong." But the world's standards I am supposed to be blind, paralyzed and mentally deficient, a large part of my brain is destroyed, and yet I'm here, still attending college, sixteen years in college, and . . . to God be the glory. There's no reason [that] I should be here.

Me: Suppose a close friend of your, someone you've known for years, you'd prayed with, spent time reading the bible with, came up to you and said he or she didn't believe in it any more? What would be your response to that person's . . .

Curly: First I'd say, "why," well what brought you to this decision. I doubt very much if I would reject them. I work so long, so much with people who don't accept it to begin with, and my friends, I love friendships . . .

Me: So you wouldn't . . . you would keep the contact

Curly: I would not reject. I would work for understanding why they would make this decision and try to see if I could . . . there would be one point, I presume, that would cause them to change, one particular issue, I'd focus in on that issue and see if I could resolve that issue. Which would reverse the trend, and which would be, or what I would consider to be, from a . . . someone falling away, in the terminology from the Lord, just would come back to the Lord. And I'd never write them off.

Me: Is there any particular time, since you've been here since '82, any thing in your mind that stands out as far as a memorable moment or individual while you've been here on campus?

Curly: Oh, yes. A time when a Satanist tried to kick my table over, the time a student came up to me and told me that he was going to kill me.

Me: Had you talked to him before?

Curly: Oh yes.

Me: Several time?

Curly: But, it's, the time a person told me that they hated me worse than Hitler. The time I was threatened, I think it was, to rearrange my face. Another one that if I continued to assert that Jesus was God that I would be attacked by a group of Islamic students. None of this really ever came about. A lot of threats.

Me: What about on the positive side, people that have come by . . .

Curly: One, a gal that was brought up in an agnostic family, taught to be an agnostic by agnostic parents, never heard the story, the great . . . the love story of how Jesus died for her. In one hour she prayed to have her sins forgiven and to receive eternity as her reward.

Me: How long ago was that? Do you remember?

Curly: That was two years ago.

Me: Are you still in contact with her?

Curly: She's ah . . . since she was a woman, [and] I'm a man . . .

Me: [laughs] I've noticed that . . .

Curly: And I'm not of that . . . I try not to get real close. I turned her over to another organization here on campus, a Christian organization, that have [sic] women and trained her. And I kept track of her.

Me: Is she still here on campus?

Curly: No sir. And there's a Jewish student on campus, that I helped come to a realization of who Jesus really is. Now he's singing in my church choir.

Me: Really. Was he from a reformed background or conservative background or . . .

Curly: Oh, he wasn't born to United States Jews, he was from across the ocean. I'll hold his identity, that much a secret. But he did come to know the Lord, he did accept Jesus as his messiah.

Me: Away from this campus, do you have any hobbies, anything that you have time for?

Curly: Being trained as a commercial photographer, I love photography.

Me: So do you get a chance to take some shoots [sic]?

Curly: Well, I get a chance with this organization to do things for our magazine. I do things for different churches, plus some things just for the fun of it. I'm into classical music. I love to go to classical concerts.

Me: What was the last one that you went to?

Curly: The last one that I went to, it was a, I got some free tickets from the music department to attend a symphony at the Orange County Performing Arts Center.

Me: Do you remember what was playing?

Curly: It was a . . . there was a Mozart violin concerto and a Beethoven piano concerto. And so, and I took a blind student, a friend of mine, Christian, girl, from this campus. We went together . . . 'cause I don't like to do things alone. But, the interesting thing is, you're the first one to interview me after a certain decision that I have made. I don't know if you would want to include it in your paper. I realize that being the type of minister that I am, the type of schedule that I have,

Me: As far as being visible . . . ?

Curly: No, no, the, one who is works on college campus, the hours I work, with the type of contacts I have, I never know where I'm going to eat dinner at night. Because many times I meet someone on campus and we either end up at his place or at a restaurant, or I take him to my place and cook something up, and many other factors, my disease being one, I'm . . . I've realized that I'm going to be living my life as a single minister. In which, it's interesting. I'm not a Catholic, I'm not a priest. But I realize that I'm going to be a lifetime celibate.

Me: And you've accepted that . . .

Curly: Yes, I have . . .

Me: That's a decision that you want for life?

Curly: I don't know if I "want" it, but I realize that that is what God has asked [of me].

Me: That's something that works for you . . .

Curly: Yes. With marriage, I know that the Bible says that a wife is a priority, that would come before my work here on

campus. I would be responsible for her and so, with that responsibility, it would take so much time, so much emotion, so much of my physical giving, that it would really diminish the work here on campus. Since I'm overdoing it already, physically, and the doctors say that with this disease the two things that really make it progress---it's incurable---and progressive and untreatable . . .

Me: Didn't that develop some sort of treatment to arrest it, not cure it . . .

Curly: No. Nothing. To arrest it, even if I was flat in bed, it would continue on its own. But if you get fatigued and over-tired and stressed, these things make it rampage.

Me: So how many units are you carrying?

Curly: One class per semester.

Me: So you're carrying one class and you're here four days of the week, eight hours a day . . .

Curly: At least eight. Some times many more.

I have . . . it has become a meeting ground for Christians, as

you've seen, people come by. A place where people know, a place of security, a place of certainty, they know that Curly will be here. At a community college that's the one thing that the students need, something small that they know will be there. Everything changes and changes and changes, and they say that there's nothing really stable in their lives.

Me: So you feel that that is part of your ministry . . .

Curly: That is the anchor of my, or the key point that I'm trying to present. And last week I had ^{to} miss to days and I've heard about it all over the place. "Where were you? We haven't seen you for weeks," one woman said. It has only been two days! But two days make such a mark. Other people have put it in the ballpark of weeks that I have [supposedly] been gone.

Me: I noticed, in watching you, that you're here, you greet people as they come by, but there's no . . . you're not here to preach

Curly: It depends on how you define preaching. I . . .

Me: You know, standing in a crowd and . . .

Curly: Oh, no, no, no. But I do say the same things that a preacher would say from the pulpit, except this table is my

pulpit and my congregation is [garbled] . . . 26,000, every student on campus is my congregation. It's usually one-and-one, two-and-one. In the message portion.

Me: 'Cause I've seen you here, I've walked by . . .

Curly: Someone's usually here . . .

Me: Talking to you or talking to each other, but it's not . . . well, I haven't seen it here, but then I haven't been here that long, but I've heard of someone taking on a crowd . . .

Curly: Not my cup o' tea. I have done public speaking, but, I have a speech imediment, I studder and people have to be very forgiving for me, and toward me, when I do public speaking. When I speak, I do speak, I'm not afraid to get up . . . well, I don't relish public speaking. It's not really my thing. Some preachers live to get in front of a group to proclaim, not to build themselves up, but just so that they can proclaim the message. I live to be here, to do this, to proclaim. I get people who would never go through the door of a church, who would never stop to hear a preacher, or if he stops he stops to heckle. It's a very non-threatening situation, very very non-threatening . . .

Me: To you

Curly: No, no. To the person, to sit in the chair that you're sitting in and just talk. And the one thing: I listen to people. I tell them to teach me, [eg.] "Oh, so you're a rosenchrucianist. What is that?" Or "How does that differ from Buddhist . . . " Or . . . I let them tell me what is important for them. Most people have their things they like to talk about. And it helps me to understand. Only then can I begin to know how to begin to talk on a spiritual . . . knowing what they hold dear to them. Some times I have to trample them on the area they hold dear but I . . . there's a phrase, "Earning the right to present the messiah Jesus." Um, some just come by and oppose themselves and hopefully have people listen. I try to earn a right to have someone to interact.

Me: When it came to deciding to be here, was this, the organization that you're with, were they already here?

Curly: They were trying to establish themselves here. And I was asked to establish myself here in North Orange county, they didn't have anyone working in this area. So I was asked . . . we had one volunteer, a student, on campus doing a little bit, they had a table for a couple hours a week. But they wanted someone to spend more time.

Me: Is this group at all affiliated with Jews for Jesus?

Curly: Well, we trained the man that started Jews for Jesus

. . . .

Me: Moishe Rosen

Curly: Martin Rosen is his name, he goes by Moishe Rosen.

But we trained him, but Jews for Jesus, I forget how many years, used to be part of our organization, until by mutual agreement he asked to go independent. So, we're very much like Jews for Jesus in our beliefs. Our actions, Jews for Jesus are more like [for example] run down a street, single file, and start shouting like a football yell and then start a skit. That's Jews for Jesus, and they do get a following and they get the message across. We use different methods.

Me: So it wasn't a schism. It was a mutual agreement, you do this while we do that.

Curly: Right. . . . [pause] There's a story behind that . . . part of my work, I work with people, non-Christian people, in which I build legitimate friendships, very close friendships, and some [pause] extremely close friendships. This girl [the one that interrupted our interview] is one of those extremely close

friendships. And we have a number of things in common and yet, she's ah taboo, in dating or marriage, especially, 'cause as a Christian I cannot date or involve myself with anyone . . .

Me: Well, right, you've made that decision

Curly: No, no, no. I date. I still date. But as a Christian, non-Christians are not part of ah marriage possibilities . . .

Me: Right. She's not a Christian.

Curly: She's not a Christian [gesture that she's dangerous].

Me: [laughs]

Curly: But, another man, not a Christian, from another country, observed us [interacting], while I was talking to him, she came up and . . . well most of the times when we see each other we embrace, because of our friendship . . .

Me: What was her first name?

Curly: [hesitates] well, just say a pretty girl

Me: [laughs] Okay, Well, I figure a first name with 27,000

students isn't going to . . .

Curly: But she's known on campus. She's in student government. He asked when we going to get married. And I said we're not. And he said, "Oh, yes, I can see that you two love each other." And I says, "That has nothing to do with whether we're going to get married." But from the country he was from he didn't understand that.

Me: Now he was from . . . ?

Curly: Another country, a middle-eastern country. And so, he said, "You love her." And I says, "Yeah." And he says, "You're going to ask her to marry you." And I say, "No, I can't." And he says, "If you won't, she's going to. I'll bet you a thousand dollars that within the next year you will become engaged."

Me: So, it's been a year now.

Curly: It was a year last December. And I told him, no, there's no bet. I says, "It's no fair." He says, "Yes, it is! I believe . . . intend it to be a bet." But he forced the issue, and so for the year has waited, and I wanted to see what happened at the end of the year, what he would respond by. And he admitted that he lost the bet and that he was going to pay me and

stuff. And I says, why don't we just settle for dinner.

Me: And so you're going to go to dinner.

Curly: The three of us are going to go out to dinner.

Me: That's cute.

Curly: [laughs]

Me: So, you say you date, that you'll go out with a Christian girl . . .

Curly: Yes . . .

Me: But I thought you just told me that you weren't going to get married.

Curly: I'm not going to get married. Dating for me is just building up . . .

Me: Friendships

Curly: Christian friendships. For people that have needs, [garbled] that one thing as a minister I can help, and as a friend I have emotional needs also. And so friendships, very

close friendships.

Me: So going into a dating situation

Curly: a person knows that I'm . . .

Me: They know your intentions . . .

Curly: My intentions, exactly.

Me: Okay, one last question: What do you think [presidential candidate Pat] Robertson's chances are?

Curly: Something about a snowball . . .

Me: Something about a snowball. It's not a snowball as in overwhelming?

Curly: No! . . . But don't quote me on that last one. If you write anything, I say that, about Robertson, even though he is a Christian, I do not know very much about his, his ability to handle international and domestic affairs. He does have good points on what he does stand for but I don't know how qualified he is to really hold the office of chief executive.

Me: What about Bush?

Curly: Bush?

Me: Because, they've made an issue of the religious thing between them.

Curly: I wouldn't say that religion had that much to do with the capabilities of person. If it came to a Christian that knows nothing about international affairs to a non-Christian who really knows the issues and is not unscrupulous, I would go for the non-Christian.

Me: Did you vote for Carter?

Curly: No, I did not.

Me: Not when he ran against Reagan. When he ran against . . . who did he run against? When he ran against Ford.

Curly: I never voted for Carter. And history shows up that he wasn't really the slickest president that we ever had. [Eg.,] the attack he had, when he defended his very life against the killer rabbits.

Me: Run that by me again. I'm not sure I understand that .

. . .

Curly: Don't you remember? He was, one of his weekends fishing on a lake, and a killer rabbit came swimming toward him. And to save his life he blugended it to death with the oar.

Me: I see. Killer rabbit on the water.

Curly: He said it snarled its teeth at him.

Me: Do you . . . was this before the election?

Curly: No, he was president!

Me: Well, you can never trust rabbits once you're president, you know.

Curly: But it was a killer rabbit.

Me: Maybe a little paranoid . . . A snowball in hell, but you don't want to be . . .

Curly: No, I didn't say hell . . .

Me: You just want to see the best qualified man there

Curly: And if it's a democrat I'll vote for a democrat.

Me: Just off of the top of your head, who do you think that would be then?

Curly: I don't see any of the democrats that are qualified. There's one that's going to come out, out of the pack. But you saw in Super Tuesday, no one has consensus. It was 6-6-5 on the polls and so, no one is strong. There's no consensus. If there was a strong democrat and a weak republican, it depends on some issues. There would be some issues that would be killer issues, abortion being one and, a stance for or against Israel, would be a killer issue, no matter how good the [garbled], that would be a negative vote for me.

Me: Do you feel that affiliation towards or association with the nation of Israel is . . .

Curly: Biblical . . .

Me: . . . biblically based and that's exactly why you feel the way you do.

Curly: Yes.

Me: Okay, I just wanted to establish that. I'm freezing.

[laughs] I'm going to go. Okay.

Curly: Oh, before it would be going to a paper I would like to see it . . .

Me: I'll make sure that I get a copy to you . . .

Curly: In case there needs to be any . . .

Me: Corrections . . .

Curly: Corrections.

Me: Of all the days I don't wear a sweater, it starts getting windy

Curly: Listen to the weatherman, they said it this morning

Me: Well, they said the same thing yesterday, and then I heard that the Santa Anas were for the weekend, and it's not quite the weekend yet

Curly: This is recorded in . . . for a writing class, right?

Me: It's feature writing course, 334, with Dr. Fellow . . .

Curly: Do you know how many features I've been in?

Me: Of sure, 'cause you're right out here . . .

Curly: But you're the first one that I believe is a born-again Christian. The other's didn't understand my faith. They asked me too many questions about my faith. You knew how to get into the faith issues . . .

Me: Yeah, I graduated with a B.A. in Biblical Studies at Biola

Curly: Oh . . . I didn't know you went to that liberal school.

Me: [laughs]